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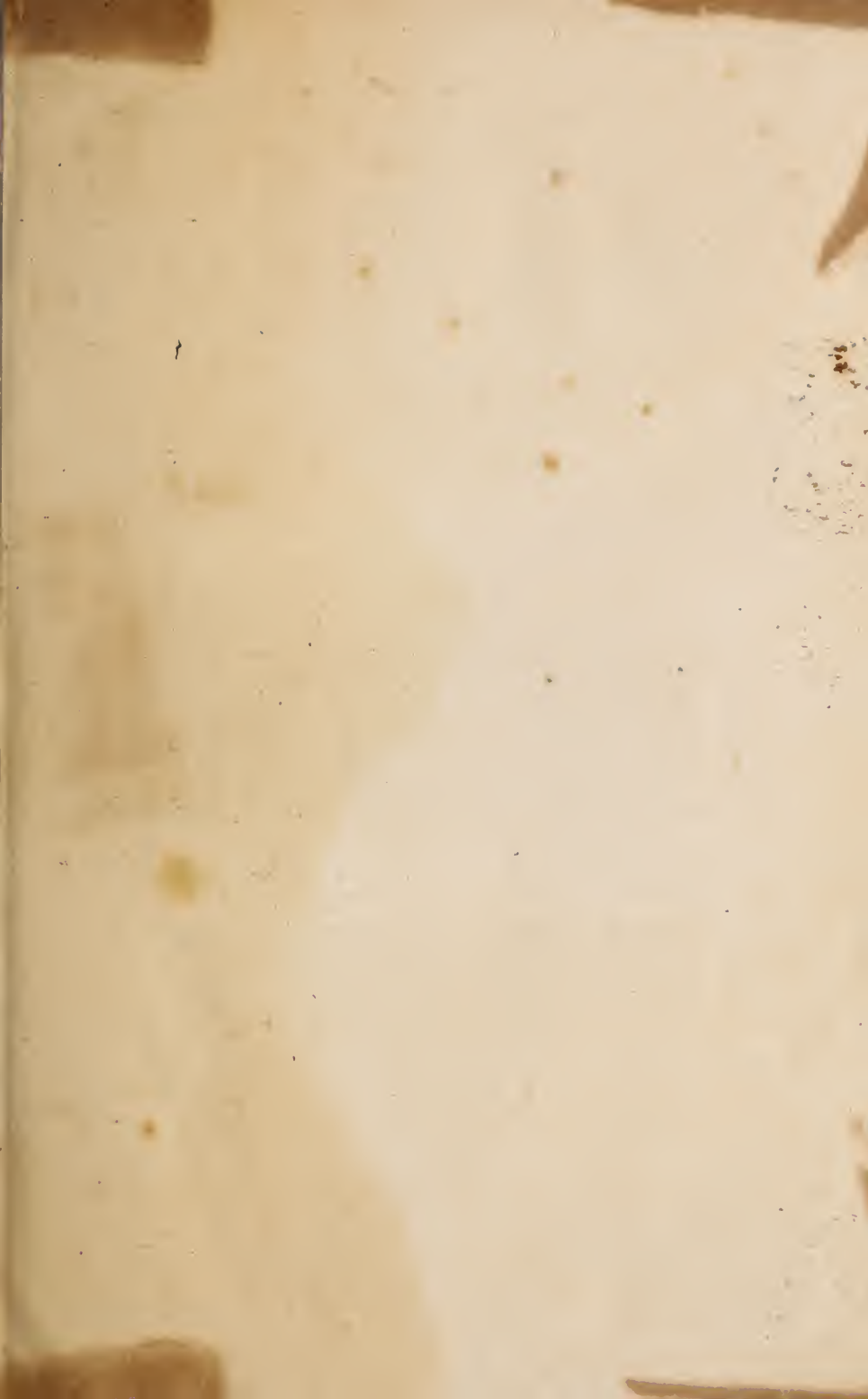
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THE
AFRICAN REPOSITORY,
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COLONIAL JOURNAL.

VOL. XIX.]

WASHINGTON, AUGUST, 1843.

[NO. 8.

LATEST FROM LIBERIA.

THE Salem Register contains the following account of the murder by the natives on the coast of Africa, of the mate and cook of the schooner Edward Burley, Captain Burke, which arrived at Beverly on Saturday last from Cape Mount:—*New York Observer*.

“It appears that on the 24th of March last, while the schooner was lying at a place called Blue Barre, nearly ready to sail, the mate, Mr. Henry G. Glading, of Salem, and John Freeman, the cook, went ashore in the boat to settle up the business, obtain some articles which had been purchased and paid for, and leave some of the Kroomen who had been employed on board. When they landed, Glading and Freeman were seized by the natives, and the latter was probably killed the same evening, but by the intervention of a friendly Krooman, Glading was taken to a settlement of American negroes near, and the next morning started in the boat for the schooner which lay about two miles from the shore, but was captured by a war canoe and ran high and dry upon the beach. The boat was afterwards taken off and upset, but whether Glading was drowned then or massacred on shore is not certainly known. Capt. Burke remained anxiously waiting for the return of his men, ignorant of the cause of the detention and their fate until he was informed by a Krooman who came off in a canoe and delivered a letter from the Governor, stating that the men were massacred.

“It afterwards appeared probable, from information received, that there was a settled plan among the natives to murder the crew, and take possession of the schooner, which might easily have been done. Freeman was a native of Accra, but had long sailed from Salem in that trade, and had a good acquaintance with several languages spoken on the coast.

“On the 2d of May, Capt. Burke fell in with the U. S. brig Porpoise, and communicated the circumstances to her commander, who promised to look into the matter. The place where this affair happened is near where the ‘Mary Carver,’ of Plymouth, was cut off, and her crew massacred two or three years since. The natives are said to be a fierce, cannibal-like race, and well fitted for treachery of this kind. The African squadron must keep a sharp look out upon these fellows.”

The preceding statement appears in many of the papers. We have the following letter from Governor Roberts, which doubtless refers to the same case, and gives to it somewhat of a different aspect. The fact that several hundred slaves were recently taken from New Cesters, should stimu-

late the friends of the American Colonization Society to instant and strenuous efforts to obtain the means demanded to bring the entire line of coast from Cape Mount to Cape Palmas under the government of the colony.

GOVERNMENT HOUSE, MONROVIA,

April 25, 1843.

SIR: Notwithstanding it is altogether doubtful whether this will ever reach you, as Captain —— is undecided what course he will steer after leaving the Gallinas; for which place he sails to-day, where I am told he expects to sell his vessel. He however informs me that he shall go from thence direct to the United States.

Captain ——'s movements on the coast have been very strange, and by some held suspicious. After getting his mate and one of the crew (the cook,) murdered by the Fishmen near Blue Barre—and but for the American settlement at Sinou, in all probability had lost his own life—he now leaves two of his men (one a native from the leeward coast) badly wounded at Sinou without the least provision for their maintenance, except an old boat and canoe that the settlers recovered from the natives, which I shall order to be so d for their benefit.

The particulars of this fracas are as follows: Some five or six months ago Captain —— on his passage down the coast advanced to one Jack Dandy, (a Fishman,) who was employed on board his vessel as trader. Jack after getting the tobacco, some 10 or 15 lbs., ran off. Capt. —— when on his return, called at Sinou, and after two or three days, having nearly closed his business, incautiously remarked to some that he did not intend to pay the Fishmen employed in his boats, unless they would deliver to him Jack Dandy. His boatmen hearing this, determined to seize and hold the boats, until they got their pay. On application to the authorities, at Greenville, the boats were recovered and delivered to Capt. ——, who, to avenge himself, after reaching his vessel dispatched a boat and a large canoe in command of his mate to cut off a number of Fishmen in canoes returning from sea. The canoes were attacked, when immediately several larger canoes with Fishmen from Blue Barre and Sinou pushed to their assistance—and in turn attacked the boats, killing two men and dangerously wounding two others. The Americans, immediately on the landing of the Fishmen, succeeded in recovering the boat and canoe with the prisoners, and took them to the settlement.

They immediately informed Capt. —— of all that had occurred, who as soon as he got this information made sail and stood to sea.

Here, sir, you have all the particulars of this affair. What kind of a story Capt. —— will make of it, or how he expects to account for the men he has left I cannot conceive.

Accompanying you will receive copy of invoice of fifteen tons camwood shipped on board the barque Globe, for and on account of the Society.

* * * * *

No news yet of the American Squadron.

A few days ago, four hundred and fifty slaves were shipped from New Cesters. Her Majesty's brig Pantaloon in sight, but unable to come up in time.

We are looking anxiously for the New Orleans expedition. The emigrants by the Globe, are doing only tolerably well; but two have died, (one adult); they seem to linger much longer than those by the Mariposa.

Every thing remains peaceable and prosperous; the general health of the colony is good.—

In haste, I am, sir,

Most respectfully,

Your obedient servant,

J. J. ROBERTS.

REV. R. R. GURLEY,

Sec. Am. Col. Society, Washington, D. C.

LETTERS FROM LIBERIA.

THE following, extracted from a letter of the Rev. B. R. Wilson, a very intelligent and respectable colored missionary of the Methodist church, will be read with interest. Mr. Wilson has charge of the native school at White Plains, and is deeply concerned for the temporal and spiritual improvement of the native tribes:

WHITE PLAINS, WESTERN AFRICA,

March 3, 1843.

REV. AND DEAR SIR:

* * * * *

We appear to be going on smoothly and quietly at the present. But though I have suffered considerable affliction here, it has been such as I would have been liable to in any other country, and therefore I have never regretted that I came to Africa.

I think I shall have cause to rejoice, both here and in the day of eternity, that I should have so great an honor conferred upon me as to preach the gospel of Jesus Christ my Lord to thousands who have never heard that there is a Savior. This privilege I esteem above all others, notwithstanding I have been permitted to bear some part in trying to establish a government for a people who have been scattered and peeled and trodden under foot for centuries past. This is a privilege indeed; but still of minor importance when compared to that of preaching the gospel to perishing souls.

I have just got home from a considerable tour among the natives. Perhaps I have penetrated the interior about one hundred miles, and visited a number of towns and villages. The country is beautiful. You will hear the particulars of this visit from another source, as the Rev. Mr. Chase and myself went out in company with Governor Roberts and others. We were all well pleased with our visit; and we improved every opportunity by preaching, exhorting and praying, and conversing privately, where ever we went, in which we all took a part,—that is, I mean the Governor, Mr. Chase, and myself.

I am astonished that the colored people of the States who consider themselves oppressed, do not turn their attention to Africa, especially those who have the means of conveyance, without the aid of the Society. No man can be disappointed, in my opinion, who will come to Africa at the present, for the purpose of enjoying religious and civil liberty, who seeks

it in a proper spirit. I am truly sorry that so much ignorance still prevails among my brethren in the States in reference to Africa. But as I believe it is a voluntary ignorance, I do not know how or when it will be cured; but I am certain of one thing, that here is the colored man's home, here is his country, and, in my opinion, here he ought to be, and here he must be, to enjoy the privileges of free men, or be ever deprived of enjoying it. However, I have not time in this communication to carry out my views here on this subject. There is one thing I must notice before I close by the way of showing what we yet stand in need of. The colony requires aid from some source to protect her commerce and also to give encouragement to internal improvements; we have no men of capital sufficient to give employment to the laboring class of our community which forms a very large majority; therefore they all become petty traders, and thereby hinder proper improvements that are more desirable. We are in hopes, however, that the United States will aid in this great and good work, from all we have understood, which is very desirable. I am in hopes of visiting the States next year, and if permitted to do so, I hope I shall see you face to face and have a better opportunity of conversing on these subjects, as I now have to write in great haste from a press of business.

* * * * *

I must now conclude by praying that God may greatly aid you in your arduous labors to promote the cause of African colonization, which I believe to be the cause of God; and though it has been and yet may be hindered for a season, yet it must and will prosper, because it is of God. I now present my thanks to you for the several presents I have received from you, from time to time. I have very recently lost my eldest daughter; she had been married a little more than twelve months, and was doing well as to the affairs of this world—that is, she was comfortably situated—but was suddenly called from works to her reward. She had embraced religion more than six years, and lived a very pious life; and though the affliction was unexpected and very sore, yet we rejoice to know our loss is her infinite gain; so we have to say 'the Lord gave and the Lord taketh away; blessed be the name of the Lord.' We still crave an interest in your prayers, for the common cause of our Lord and Master.

I remain yours,

With much respect,

To the Rev. R. R. GURLEY,

BEVERLY R. WILSON.

The following is from a sensible young colonist, and was addressed to Anson G. Phelps, Esq., President of the New York Colonization Society. It will be observed that the writer resides at the agricultural settlement on the St. John's river:

BEXLEY, *October 12, 1842.*

Mr. PHELPS:

DEAR SIR, I feel that I should improve every opportunity in writing to you and the rest of my friends in America, for I feel that they desire to hear from

me, as they requested me to write them often. I am well as yet by the blessing of God, who ever watches over me; my hope is that these few lines will find you and family the same. The rainy season is about gone, and I begin to feel the approach of the warm weather which we have here; although it is not more warm than I have experienced it in America. The climate is fine, and the prospect is beautiful; the running stream and the perpetual green over the wide extent of this land are always seen, and the warble of the feathered songster is always heard. The crops look thriving, and plenty can be had by the industrious. Here the coffee grows to a beautiful shrub or small tree, and when it is in bloom it claims a place in Adam's paradise for its fragrance and the beauty of its blossoms. The cotton, too, is one of the articles which may be made as the upbuilder of this land, if the people of America will help us in getting some machines for the purpose of cleaning it from the seed. It grows to the height of five, ten, fifteen and twenty feet, and in many cases it breaks down from the yield of pods. I hope that the people will not let us waste this valuable product. Send us cotton gins, and we will send you good cotton; and may God help you to do so. Sir, if I had one I feel that I could stimulate the people to make their own cloth, and in that way be independent. Sir, much more I might say but adieu for this time. My love and respects to all.

Your humble servant,

GEORGE F. SEYMOUR.

The following, addressed to the same gentleman, is from Judge Benedict, formerly from the State of Georgia. The Executive Committee have not been negligent in presenting the just and reasonable claims of the Liberian settlers to the attention of the English government, knowing well that in their recognition, the government of this country takes a sincere and active interest.

MONROVIA, *March 4, 1843.*

RESPECTED SIR :

Your kind favor of the 6th Dec. last reached me safely, together with the package for Mr. Seymour, which I forwarded to him soon after, together with your letter to him. I understand that he is quite well and seems to be satisfied. He is at present engaged in agriculture; and Mr. L. Sheridan who is here from Bexley, speaks in pleasing terms of him. I think him a very worthy young man, and a great acquisition to that settlement. I am glad to hear about yourself and family, although you did not mention respecting their health, &c., which to me is a source of pleasure always. I regret that I have nothing very interesting respecting the colony to communicate. I can only say that we are trying to get along so as to live; and I see nothing to hinder us from being moderately contented. One thing we have *no fears of*, that is such mobs and burnings as they had last August in Philadelphia. The natives around us seem to be quiet; also our citizens.

I had letters from London lately, *via* the United States. Dr. Hodgkin and other friends there advised us to send a delegation of one, two, or

more of our most respectable citizens to *represent* our *colonial rights, &c.* to that nation and others; believing under existing circumstances that this is the only feasible, or sure plan. The Doctor kindly offers me, if I go over, not only *lodgings*, but every assistance in his power. I have shown those letters to our Governor. * * * I mention this to you as a friend, and as one too of impartial friendship to us, that you may, if in your wisdom you think proper, lay the matter before your Board. * * *

I remain, dear sir,

Your obedient servant,

S. BENEDICT.

REPORT OF THE FEMALE LIBERIAN ASSOCIATION,

OF CONCORD NEW HAMPSHIRE.

We are happy to place in our columns the Annual Report of this association, which amid much distrust and opposition has for years continued its charitable endeavors for the benefit of Africa. Let them be encouraged by the reflection that the wildernesses and solitary places of Africa are becoming glad for them, and the deserts beginning to bud and blossom like the rose.

“Your Secretary had anticipated the task of preparing our Society’s accustomed Report with some degree of anxiety, not from a fading consciousness of the importance of its object, nor from a belief that others had ceased to regard it with a genuine attachment, but from the fact that numerous other objects which have seemed to demand our attention, have well nigh crowded our Liberian Association into the land of forgetfulness.

“But our hearts were refreshed and stimulated anew by the timely and persuasive arguments of the speaker to whom we listened last evening, and instead of considering it a task, we will deem it a special favor that we may contribute our efforts in behalf of a cause so worthy, so abundantly promising of benignant consequences as that of ministering aid to the rising colony of Liberia.

“A prominent object of our society has ever been to promote education at the colony. In pursuance of this design, we have sometimes transmitted our contributions through a similar society in Philadelphia, for the purpose of establishing a High school on Factory Island—so called, from its having been formerly the location of a slave factory. Other societies, viz: one in Springfield, Massachusetts, one in Northumberland, Pennsylvania, one in Athens, Ohio, have thrown their efforts into the same channel; also a contribution has been received for the same object, from a few ladies in Edinburg, Scotland.

“The last year however, for various reasons, we considered it expedient to contribute directly to the American Colonization Society. The school above mentioned though delayed in consequence of the death of the lamented Buchanan and other causes, has at length commenced operations, and seems to be in a prosperous condition, affording promise of great usefulness. Transfer yourselves in imagination, if you please, across the broad ocean to an island, which for one hundred years, had been the mart

for the souls of men, and there amidst luxuriant vegetation which seems oppressed with its own grateful burdens, beneath towering palms, on a soil yet uttering hoarse murmurs of revenge for many a brother's blood, sometimes spilt there, but more often besprinkling itself all the way over to other cruel shores, here you shall see as fruit in part of our efforts, an institution rising in beauteous proportions, planted on solid foundations, whose influence we trust shall be grateful long after our heads are reposing in the grave.

"An angel-wing which bears its possessor so fleetly from clime to clime and from world to world, has, we fancy, often hovered over this rising seminary, while the happy spirits to whom, under God, this Liberian Association owes its existence, have wept tears of gratitude that they were enabled to aid in its establishment. The year has not gone its round since she who was our leader, and who has ever been a most efficient helper in every work of charity, went up suddenly, as in a chariot of fire, while we stood with imploring hands to catch, perchance, a portion of her falling mantle. Peace to her memory, she is gone to a land where no wailings of oppression come up with the glad hosannas of redeemed children.

'We a little longer wait,
But how little none can know.'

"Respected sisters, members of this Liberian Association, we will do what we can. We will stand in waiting, watching posture, and if good may be achieved by us for any human being, will we not speed to accomplish it? Sometimes we almost faint, and our breathing is in the language of Cowper—

'My ear is pained,
My soul is sick with every day's report,
Of wrong and outrage with which earth is fill'd.'

"But there is a calm recess of living green, and a spring comes up there of icy coldness; on either side the defence is enduring rock; engraved upon the one hand we may read—'If though seest the oppression of the poor, and violent perverting of judgment and justice, in a province, marvel not at the matter, for he that is higher than the highest regardeth; and there be higher than they.' On the other, 'And the Lord said unto him, go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.'

"Thither, when we hear the clanking of chains and sighs of oppressed innocence, from whatever development of depraved nature those sighs may have been caused, we will oft repair; not for idle folding of the hands, but for refreshment. For the sun comes down upon us with burning heat, many a flower falleth, the grace of their fashion perisheth, and sometimes a scorching wind comes by, threatening fearfully to destroy every vestige of verdant loveliness.

A. F. S.

"The following resolutions laid before us by the Rev. Mr. Gurley, were passed unanimously, and requested to be published with the Report:

"Resolved, That this Association is deeply impressed with the importance of special efforts to extend the blessings of civilization and christianity among the afflicted and long neglected people of Africa, and that such efforts should be directed at this time mainly, to enlarge the territory, and increase the numbers, and moral and religious influence of the colony of Liberia.

“Resolved, That it be earnestly recommended to our sisters in this State and throughout New England, to form associations or to unite in associations that they may be formed by the gentlemen in their respective societies or towns, with the view of securing aid to the great cause of African colonization, and civilization.

TRIBUTE TO THE LATE DR. PROUDFIT.

THE late Dr. Proudfit, who recently entered into his rest, in a good old age, was distinguished by unwearied assiduity in doing good, and was deeply lodged in the affection of the christian community. He was eminently a man of God, “full of faith and of the Holy Ghost.” The fruits of his long ministry, and of his various labors of christian beneficence are abundant and widely extended, and he “being dead, yet speaketh.” He succeeded his father, as pastor of the church at Salem in early youth, and continued in that relation for forty years or more, when on account of advancing years, he resigned his charge, and accepted the office of Corresponding Secretary of the New York Colonization Society, the duties of which he has so efficiently and acceptably fulfilled. The following tribute to his memory has recently been paid by the church at Salem. It comes from a source where he was best known, and could be best appreciated. It is a tribute evidently from the heart, and will be acknowledged by all who knew him well, as most just and well-merited.—*Christian Intelligencer.*

“At a meeting of the Associate reformed congregation of Salem, holden at the church, May 1, 1843, in pursuance to public notice, John McMurray was called to the Chair, and John McDonald appointed Secretary, it was

“Resolved, That John Crany, John McMurray, John W. Proudfit, and John M'Donald, be a committee to correspond with Rev. John Proudfit, D. D., of New Brunswick, relative to the publication of his sermon, delivered in this church on the occasion of his father's death, and also of the memoir of Dr. Proudfit's religious exercises in his last illness; and to request for publication a copy of Dr. Proudfit's historical narrative of the early settlement of this town.”

“The same committee was instructed to consider, and to report to a future meeting, some suitable testimonial of regard for the memory of the late Dr. Proudfit. Adjourned.

JOHN McMURRAY, *Chairman.*

“At an adjourned meeting of the congregation, June 5th, 1843, on motion of John McMurray, the Rev. Mr. Halley was called to the Chair. Mr. McDonald, from the Committee of Correspondence appointed at last meeting, reported in part as follows:—

“In the providence of God this congregation is called to mourn the loss and to improve the death of that venerable servant of God, Dr. Alexander Proudfit.

“He commenced his public labors in 1793, as the associate of his excellent father, in the pastoral charge of this congregation. At the death of the father, in 1802, the care of the congregation devolved wholly upon the son, and was discharged with singular fidelity and success for upwards of forty years. In 1835 Dr. Proudfit relinquished his pastoral charge to younger hands; but he did not abandon the service of that Master who had so long honored him as the instrument of great good to his Church. The sphere only of his usefulness was changed. Distinguished as he was during his whole life, for activity and energy in the prosecution of those schemes that aimed to promote the present and everlasting interests of man, he seemed to grow even more interested, more energetic, more active, as the apostle of benevolence, when his sun was declining; and it set clear and beautiful. Though it went not down at noon, yet it set with noon-tide fervor and brightness; for of very few aged in our day could it as truly be said, “his eye was not dim, nor his natural force abated.”

“But that body, lately so active, has been consigned to the close keeping of the grave. The hand that administered to very many in this church the rite of holy baptism, and that so often presented the emblems of a Savior's dying love, is now palsied in death. The tongue that used to cheer the desponding, to comfort the afflicted, to warn the impenitent, to expostulate with the wayward, to reprove, rebuke, exhort, with all long-suffering and doctrine but whose most coveted employment was to represent the Savior as “the power of God and the wisdom of God unto salvation,” has ceased its employment. That eye is now glazed and set, that used to kindle with enthusiasm, when looking forward to the glorious things that are said of Zion, in view of that period when ‘all shall see eye to eye,’ and when the kingdoms of this world shall become the kingdoms of our Lord. Death has set his seal upon that countenance that was cheered by our prosperity and saddened by our adversity. To how many will the death of Dr. Proudfit bring back to remembrance the solemn warning, the earnest appeal, the christian counsel and sympathizing regard of the minister; and who among us can forget his cheerful and engaging manners, and the consistent christian character of his private life?

“Dr. Proudfit's piety was devoted, active, uniform. Witness the length and frequency of his missionary tours to the distant and destitute places of our own and other States—the open-handed liberality with which he distributed his own worldly means in aid of those benevolent efforts he was so assiduous and so successful in recommending to others; and his unsparing exertions in the cause of God and man continued to the very close of life.

“As a pastor, Dr. Proudfit was eminently qualified, both by natural and gracious disposition. Constitutionally industrious and patient of labor, he devoted much time to the pastoral care and visitation of his flock. He possessed, in an eminent degree, that happy art of preaching not less efficiently at the fireside than in the pulpit, and of pressing home on the conscience, at every fitting occasion, the solemn services of the sanctuary and the warnings of Providence; he was familiar with every, or nearly every child within the bounds of his charge; and it is believed, that of that large number there is not one now on earth who cannot recollect repeated instances of pastoral fidelity on the part of Dr. Proudfit, in the gratuitous distribution of books, earnest recommendation of Scriptures to be committed, stated and faithful catechetical instruction, and the affectionate urgency, the almost irresistible pathos with which he recommended religion to the young.

“As a Christian, he was liberal in his feelings towards all who love our Lord Jesus Christ. He loved the truth, too, and would contend for it, but in a spirit the very opposite of mere sectarianism.

“Dr. Proudfit was a distinguished patron of learning—enterprising as a citizen—and as a gentleman, dignified in his deportment, generous in his hospitality, and kind and conciliating in all his intercourse.

“While in the death of our late venerable pastor, we individually mourn the loss of a personal friend, we would reverently acknowledge the hand of God, we would improve this providence. God is thus teaching us that this is not the place of our rest. Our best earthly blessings, our dearest comforts, take to themselves wings and fly away; and we are all admonished that our treasures, to be secure, must be laid up in heaven. Let us not then be slothful, but be followers of them who through faith and patience inherit the promises.

“Resolved, To accept and adopt the foregoing report.

“On motion of Dr. Asa Fitch, jr.,

“Resolved, That the Committee of Correspondence, appointed at the late-meeting, be

instructed to transmit to Mrs. Proudfit a copy of these proceedings, and to express the profound sympathy felt for her by this congregation, in her recent bereavement.

E. HALLEY, Chairman.

JOHN McDONALD, Secretary.

THE SLAVE TRADE IN MADAGASCAR.

WE copy the following account of this trade—its rise, abolition and renewal—from an article in the Baptist Missionary Magazine for April. This island is supposed to contain a population of more than four millions.

THE SLAVE TRADE—ITS COMMENCEMENT—ABOLITION—AND RENEWAL.

“DOMESTIC slavery had existed in Madagascar from time immemorial, but the slave-trade commenced about one hundred years ago. Pirates infested those seas, establishing themselves on the isle of Saint Mary, and at several points on the coast of Madagascar, until, hunted out by the exasperated Europeans, who burned their ships and their settlements, they were forced to abandon this murderous career, only to plunge into another course of life not less stained with crime. Having obtained the confidence of some of the natives of that island, they excited wars between the different tribes, for the purpose of obtaining their captives as slaves. The number of captives which they bought of the natives, together with those which they themselves kidnapped, amounted, it is supposed, to three or four thousand a year, who were carried into foreign and irremediable bondage. To such an extent had this practice been carried, at the time of the arrival of the missionaries, that universal suspicion and fear pervaded the island. The people of one tribe were afraid to accept the hospitalities of another, lest they should fall into a snare or pitfall; and no one journeyed alone by day even, much less by night, for fear of being waylaid and sold into slavery. Parents were afraid to send their children to the schools of the missionaries, lest there was a plot to seize them for the slave market.

“In 1817, Mr. Hastie, a British Ambassador to the Court of Madagascar, was successful in inducing Radama, the reigning king of the island, to put a stop to the selling of slaves. As an inducement, however, the English stipulated to make to the king an annuity of \$1,000 in gold, and \$1,000 in silver, together with a quantity of ammunition, clothing, &c., &c. Mr. Hastie, who appears to have been a christian philanthropist, resided several years at the court of Radama, and contributed largely to the general improvement of the country.

THE COMMENCEMENT AND PROGRESS OF THE MISSION.

“In 1818 two missionaries of the London Missionary Society arrived, and opened a school in one of the remote tribes. Two years later, they were invited near the court, and were taken, together with their schools, under royal patronage. This protection, and even fostering care, were continued till the death of the king, in 1828. During these ten years, several new missionaries had arrived; about one hundred schools had been established, giving instruction to several thousands of children; large portions of the word of God had been translated, which, in connection with school and other valuable books, had been distributed among the people; and above all, many had given promising evidence of sincere piety—the end of all missionary effort—and the island was undergoing a moral revolution. The wilderness was beginning to bud and blossom. But God’s ways are unfathomable.

REVERSES OF THE MISSIONS.

“Mr. Hastie, the British Ambassador, is already dead. The king also dies. From motives of sound policy, if not of piety, he had favored the introduction of christianity into Madagascar. His wife, contrary to precedent, and in violation of the rights of the king’s young nephew, is announced queen. She, if not herself hostile to the progress of the gospel, is influenced by her ministers, who are, and some of whom are her paramours. Through their instigations she cripples the energies of the missionaries; their schools are interrupted, the ordinances of the church are denied first to the new converts, then to those already in the church; new missionaries are refused residence on the island, old ones are finally sent away, or, being forbidden all useful exertions, are induced to seek another field of labor, till the last family escaped from the island at the peril of their lives. The sheep, thus left without a shepherd, are worried and wasted; are not only forbid to assemble in the name and for the worship of Christ, but are required to return to their former idolatrous practices, under penalty of death. Some apostatize, others flee to the mountains—hiding their bibles in the earth, and themselves in caves, or almost impenetrable recesses, where, in secret assemblies at midnight, they call on the name of their Lord, and counsel and comfort one another. Some suffer as martyrs. This only gives to the monsters fresh thirst for blood. The queen became herself a monster, persecuting unto death her most innocent subjects, without regard to sex, condition or rank.

“The first martyr was Rosolama, a female of high birth, and of eminent talents and piety. Before being put to death, she was severely flogged for several successive days. She, however, maintained a fixed purpose to surrender life rather than renounce her faith in Christ. Such was her calmness, both in the prospect and event of death, that the executioners repeatedly declared that ‘*there was some charm in the religion of the whites that took away the dread of death.*’ Before her execution, she requested a few moments to commit her soul to God; showing, thereby, that it was not an infatuation but a calm purpose of soul.

“The second martyr was Rafaralahy. He alone of the disciples had dared to be present at the execution of Rosolama. After her death he had given shelter to a few of the timid disciples, who had met at his house at middle of night, and who said ‘it was indeed sweet to our souls to meet together after a hard day’s labor, to read the words of eternal life, to converse together on spiritual things, to unite together in prayer and praise.’ A spy was admitted, who at once reported them to the government, and Rafaralahy was thrown into irons; and after having been tortured, in view to make him disclose the names of his associates, he was led to execution, speaking to the executioners as he went along of Jesus Christ; and ‘how happy he felt at the thought of seeing, in a few minutes, Him who loved him and died for him.’ After having offered the remarkable prayer, ‘*O God, open the eyes of the queen of Madagascar,*’ he, voluntarily, lay down upon the ground, and they speared him.

“How many have been put to death, we have not the means of knowing. The queen has published her determination to exterminate christianity from the island. Though some of her officers advised her to a different course, assuring her ‘that it was the nature of the religion of the whites, the more you kill, the more people will receive it,’ yet her avowed purpose has been ‘to destroy completely all the roots, that no sprout may spring up hereafter.’ Some have fled from the island, others have concealed themselves in the mountains, where it is known they still hold secret religious worship, and console one another with the promises of God.

THE EFFECTS OF REJECTING CHRISTIANITY.

“The island has experienced in its condition a sad reverse. There have been both

wars and famine, cruel and desolating. Though not less than 20,000, in all, have received instruction in the schools established by the missionaries, yet the people are returning to ignorance. There were at one time not less than 500 hopefully pious natives, yet idolatry has triumphed. Though christian principles had tempered the general government, yet it is now administered on principles the most barbarous. After one of their internal broils, nearly 200 captives were publicly executed; eighty-four were killed by the spear of the common executioner, seventeen were burnt alive, some were buried alive, and the rest were declared guilty by the ordeal of poison, and were killed on the spot. Infanticide is renewed. The slave trade has been recommenced with redoubled vigor; and the most valuable slaves in the world are, at this day, and in spite of all that is done to prevent it, obtained from Madagascar. The general morals of the people have become greatly depraved; peace, and order, and relative affection, and public security, have fled. The breaking day has relapsed into night. When the Sun of Righteousness shall again arise upon that fair isle, is known only to Him who has said, 'Ethiopia shall stretch out her hands unto God, and the isles of the sea shall wait for his law.'

"There are supposed to be two hundred disciples of Christ on this island, sold into the most abject slavery in consequence of their profession of christianity. One of the former missionaries has returned to the island, and found some tribes friendly, and not subject to the queen."

MISSIONS IN FERNANDO PO.

We are indebted to our kind neighbor of the Christian Reflector, for late English religious papers, containing, particularly, accounts of recent Aniversaries of Baptist Societies. The 51st Aniversary of the Baptist Missionary Society was held on the 27th ult. nearly 3000 persons being present. By the Annual Report it appears, that the Society has 165 stations, in India, Africa and the West Indies, 79 missionaries, 59 female missionaries, and 78 native preachers. Number of members added to the churches during the past year, 3,569, the total number being 36,622. Total receipts about 250,000 dollars. The Society is about to establish 4 missionaries, and at least 8 teachers, at Fernando Po, and the coast of the neighboring continent; and to render that agency more efficient, the Committee have resolved on the purchase of a vessel for the use of the mission in Western Africa. Rev. J. CLARKE, who has been fourteen years a missionary of the Society, addressed the meeting, and gave an account of a recent journey among the aboriginal inhabitants of Fernando Po. We make the following extract from his speech, in which it will be seen that he regards the sending of missionaries to Africa as the only plan to put a stop to the slave-trade:—*B. Recorder*

"In Fernando Po we have visited 30 towns and several villages, and were, almost without exception, received with open arms, and warm, affectionate hearts, as soon as the true object of our visit was made known. It is, however, a work of considerable difficulty to visit the inhabitants of this island. You are not to suppose that we have comfortable roads and convenient modes of conveyance to conduct us from one town to another, through that beautiful and interesting land: there are only four towns which we can conveniently visit from the civilized town of Clarence, where we resided. If we intend to visit the towns in the more distant districts, we must engage a canoe. We must proceed along by the coast until we reach the nearest landing-place. From that landing-place we must ascend the mountain-side to the height of from two to three thousand feet, before we reach the first of the native towns. There we are able to collect about three or four hundred of the clay-clad, uncivilized savages of the island. After having gained their confidence, we address them on things belonging to their eternal peace; and, when a new idea strikes their mind, respecting the great God who made them; respecting his love, in sending his Son Jesus Christ into our world to die for sinners; respecting the immortality of the soul—the world to come—the resurrection of the body; when these ideas enter their mind for the first time, they are filled with astonishment and surprise, and oftentimes have I seen them clasp their hands above their heads, and exclaim in their language, 'Wonderful! wonderful! astonish-

ing! astonishing! We have never heard such things as these before. No white man ever took the trouble to come to our town, and tell us of God, or of those things which you have told us until you come here.' Having visited the towns in one district, we found it to be impossible to proceed by land to the next. There was usually lying beneath a deep ravine caused by the mountain torrent. We had, therefore, to descend from the mountain to the sea, to re-embark in our little canoe, and to proceed along the coast, perhaps for an hour or an hour and a half, to the next landing place. Then we again proceeded up the mountain-side to the towns in the district. Thus we proceeded over one-half of that island, and visited several thousands of its inhabitants. It would, as I have already said, occupy too much of your time to enter into a detail of one of our journeys to visit those who were lying in darkness; I shall only inform you, therefore, that we visited in all 30 towns, and that in 27 of them we met with the kindest reception that it was possible to meet with. In three towns they received us with doubts and fears, because their conscience accused them. They knew that they had been at war with their neighbors, and that they had been oppressing them; and having heard that in former years a governor had lived at Clarence, and had sometimes interfered to decide quarrels which arose between the natives, they supposed that we were governors who had come to call them to an account for their improper conduct towards their countrymen. This was the simple reason why we were not kindly received at all the towns which we visited in this island. The way, however, my friends, is open, and we hope that many missionaries will soon be sent to labor there. We have 25 rivers, with towns at the mouth of each, to which we can go and make known the Gospel of the grace of God. There are thousands of the inhabitants to whom we can speak by means of the interpreters which we are able to obtain in the town of Clarence. We shall be able still to visit these towns; we shall be able to make known the Gospel to these dark, benighted children of Africa. We shall thus be enabled, God assisting us, God answering the fervent prayers which you offer to his throne of grace, to make known the light of truth in a land which is overrun with darkness, with superstition, and with cruelty. I believe that the slave-trade is prevailing at the present moment as fearfully as it has ever done at any previous time. I believe that when a man, heartless, cruel, and mercenary, can for 5*l.* obtain a return of 80*l.* or 85*l.*—as long as such a profit as this is to be made of the poor down-trodden slave, the dreadful system will be continued. The only plan to put a stop to this fearful evil, is to send missionaries. Let these missionaries penetrate as fast and as far as possible into the interior; let the light of Divine truth shine, and then these lions in Africa will be turned into lambs, and vultures into doves; and then shall they rejoice in the love of the Most High God, and then shall man see there, in the face of his fellow man, not one disposed to steal, or slay, or to injure, but a man disposed to befriend him, and to do good to his brother, to his kinsmen according to his flesh."

FROM JAMAICA.

THE following letter from a worthy and intelligent American, now in Jamaica, is addressed to a highly respected friend in our city, who suggests that the facts stated may be of interest to the public. The improving condition of the colored population must be a source of joy to every benevolent mind. We strongly suspect some error in the account of the introduction by *force* of colored persons from Africa. If such wrong is committed, it is most clearly in violation of law, and we more cheerfully give the statement in order to call the attention of Englishmen and the English Government to the alleged outrage, that if any abuses have attended, or are likely to attend her policy of encouraging African emigration to Jamaica, she may detect and punish them, and guard against their recurrence. The scheme is very liable to wrong, and will require, if prosecuted, all her vigilance.

RICHMOND HILL, PORT MORANT, ST. THOMAS,
EAST JAMAICA, *May 1st, 1843.*

DEAR SIR: I embrace the opportunity offered by your kind invitation to me, to write you when on the island, to tender you my grateful thanks for the very flattering letters of introduction received from Mr. Graham of New York, through your instrumentality. They were the means of procuring me a very satisfactory reception here; and may be of great service to me in the way of business.

We arrived here, after patiently waiting for the sight of land fourteen days, in as good health as could be expected for *landloafers*, and have continued to improve since our arrival upon the mountains.

My impressions in relation to this country were by no means realized. Every thing here of which I had read and heard, was presented to me in a much more favorable light than I expected, after leaving the seaport; which is a deposit of every thing seemingly that is fetid and unwholesome;—and in no one thing was I so much disappointed, as the condition of the black population. They are generally quite respectful in their deportment, live well, and in their way, are industrious and happy, regular in their attendance at church on the sabbath, and all other days observed by the Church of England for prayer and fastings, and so unwilling do they seem, to be chargeable with doing wrong, that they very commonly submit matters of dispute to the clergy for their advice, before they act. Whether this be the evidence of an influence of the clergy through their fears for interested motives, or a want of confidence, the blacks have in their own sense of justice, and a sincere wish on their part to render it to others, I am not prepared to say: in either case it tells well for a people so recently out of a bondage, which afforded them so very little opportunity for learning the necessity of self-government, and the restraint of the passions. They are a people of strong passions, and very easily excited, to an alarming degree, to a stranger; but seldom, very seldom, indeed, to the commission of any violence upon each other—a circumstance that I looked upon as being very remarkable indeed. And on the subject of Temperance, they stand a very respectable example. Of the many blacks which I have seen, I have scarcely witnessed half a dozen drunken ones. If there be any great necessity for establishing temperance societies here, it will be more particularly for the benefit of the white population; who are unfortunately very much addicted to the use of ardent spirits. Yet, the sight of what we would recognize in Ohio, to be a drunken “loafer,” such as would (as it is said of a certain late commissioner of the * * * * *) visit the grog-shops in order to share what is familiarly known by the name of the “*stump shots*,” (the draining of the glasses) is seldom, if ever had. When you visit a gentleman’s house here, almost the first thing you hear, after the ceremony of a hearty reception, is the invitation of your host to join him in taking a glass of whatever beverage you may desire. And should it suit your convenience to dine with him, (or, as it is familiarly called, “*to take soup*,”) you will have much to do indeed, if you steer safely between the two points, intoxication, and incurring his dissatisfaction, at your not being possessed of a habit that will allow you to take as many glasses as he can. But all this is not strange, to one who is here to observe the causes; a man here can spend his money for but few things, but eating and drinking. The whites are (as it were, but one in a million,) separated so widely, that their meetings are infrequent; and when they do meet they cannot do too much for each other. They are all from the dominions of Great Britain, and have agreed to banish themselves for a time, in a country where their health is very precarious indeed, with the hope, that some day they may be able to return, possessed of an independence;—melancholy hope! to one who visits the estates, and witnesses the evidence of so many that have

made themselves a sacrifice. Tombstone after tombstone is seen, scarcely legible with age, to tell the mournful tale.

The weather here now is about equal to mid-summer in Ohio, with this advantage however, that in the high lands we always have a strong breeze that relieves us from the oppressive heat of the sun in mid-day, and renders it *quite* cool at night. This is the case all over the island, but more particularly with us. We are situated about twelve miles from the extreme east end of the island; and can look down upon the ocean south and east, almost as though it were even under our feet, and see every vessel that passes to south and west. The space between us and the ocean, is dotted over with negro huts, with here and there a sugar estate; which together with the forest and fruit trees, make the prospect, to one accustomed to none other than American scenery, picturesque and beautiful beyond the power of language to give any adequate idea of to the mind.

You will long ere the receipt of this letter, have seen the account of the revolution in St. Domingo, and this island has the honor, if any there be, of harboring the Ex-President, Boyer. I was at Kingston a few days after his arrival there, but did not see him; in that I was disappointed; not that I estimate reputed greatness so very highly since the exhibition of so much in the memorable year of 1840, but you know it is pleasant to be able to answer the inquiries of curious friends, who do not happen to have the opportunity of witnessing for themselves. A gentleman for whom I had a letter, offered to accompany me to the Ex-President, but I declined, on account of the city being visited that morning with a shock of an earthquake. My location being almost within a stone's throw of Port Royal, a place that has so frequently been visited with inundation from earthquakes, I was desirous of getting away as soon as possible. Boyer is what they call here, a "Sambo" in color—that is, of black and mulatto parentage, about 70 years of age, though like all of his color, representing a man of perhaps not more than 50 years, is modest and retiring in his manners, though gentlemanly. He speaks the French language *only*, or at least, does not speak English. There are various speculations here in relation to what he designs doing. For the present, he is waiting to see it is said, whether he cannot return with his retinue, and resume the administration of the government. The revolution in the island of Hayti, is on the scale of great national events, a matter of small moment, it may be supposed in America; but, to those who inhabit nut-shells, the affairs of the nut-shell are matters of great concern. The people here feel some interest on the subject, because of the short distance between, and the effect a revolution in one island *may* produce upon the other. I am informed that the population of St. Domingo is very great, and exceedingly savage in comparison to that of this Island; and yet here, the people are a great many removes from being capable of self-government.

There is an experiment making here now, that is not generally known; or at least I had not read or heard of it until my arrival. The planters of this island, for the purpose of compelling the black population to work for such compensation as will enable them to make desirable profits on sugar, have formed themselves into a company, with the countenance of the British government, for the purpose of bringing African emigrants here to compete with the natives; and so anxious and determined are they for the accomplishment of their object that they have vessels fitted out after the fashion of *slave ships*; and not being able to get voluntary emigrants in numbers sufficient, the captain and crew, are authorized, and do steal them on the coast, and in violation of their wishes, bring them here bound and stowed away, to prevent damage. And this is known and conversed about here, with as much certainty as we speak in Ohio, of the existence of a society, many of the members of which assist blacks in their flight from

their masters in the neighboring States. Indeed, I know some of these emigrants who have so learned the English language as to be able to tell their tales with tears in their eyes. The difference between these and the voluntary emigrants is, that the former are *young* men and women; and the latter compose families and kindred connexions. It was a matter that did not rightly accord with my idea of humanity; and to be countenanced by a government that makes so many professions on the subject of oppression &c.—and supposing that it was not generally known, it occurred to me that it might be news, of which, I have but little to communicate of any interest, and I have accordingly detailed it to you. * * * * *

Pardon if you please the freedom of style I have addressed you in; and if to a stranger, it may seem to lack of respect; your friendly acquaintance will, I hope, enable you rightly to interpret it.

Your friend &c.

PROSPECTS OF MORALITY AND RELIGION IN HAYTI.

We are happy to know, that those who direct the administration of affairs in Hayti, are inclined to favor measures for the education and religious improvement of the people. An American gentleman, who has long resided in that island, recently expressed to us strong hope, that the recent revolution would open the way for the spread of a knowledge of the arts and of a pure Protestant christianity in that beautiful and fertile island. The Editor of the Boston Mercantile Journal says:

“We give below an extract of a letter from Jeremie, received by a gentleman now in this city, who is deeply interested in the moral and religious improvement of that country; also, a translation of a letter received from two individuals, who occupy conspicuous places in the present provisional government of Hayti—one of whom, Mr. Ferry, by his moral influence has probably effected more in the recent revolution than any other man, and who, if the people are unfortunately too much swayed by military influence, will probably be called to the Presidential chair:”

JERIMIE, *May 13, 1843.*

“DEAR SIR: Your letter of April 19th has been duly received. The passage which relates to the improvement of the moral and religious state of the country, I have communicated to the thinking part of the community, who highly appreciate your project of endeavoring to turn the attention of the emigration and missionary societies of America to this country, and to endeavor to induce them to send out an agent to confer with the new government on that subject; and they hope you will persevere until you effect that desirable object. You will find enclosed, a letter from Messrs. Ferry and Paret fils, whose sentiments, you will perceive, perfectly harmonize with your own on that subject.”

[*Translation.*]

JERIMIE, *May 11, 1843.*

“DEAR SIR: By a passage in one of your letters, recently communicated to us, we are pleased to learn the interest you take in the welfare of our country, and the hopes which you manifest of the happy results of the revolution recently effected in Hayti. You have exactly hit on the essential points in recommending the establishment of individual families by marriages, to serve as a basis of the great social family, the establishment of institutions for the diffusion of moral and religious instruction, organization of industry, &c., &c., &c. We fully agree with you as to the means necessary to be adopted for the promotion of our public happiness and prosperity, and thank you for the happy idea you have conceived of turning the attention of the philanthropic societies of your country towards Hayti, in regard to establishing institutions calculated to aid the work of regeneration which we have in view. The part which we have taken in recent events, we think authorizes us to make it a duty to urge you to endeavor to realize the projects which you mention in your letter.

“Receive, sir, the sincere expression of respect from,

Your obedient servants,

HONORI FERRY, and PARET FILS.”

TREATY WITH THE GOLAHS.

WE published the following treaty in our June number: but the notes upon it, by our respected friend, the Rev. Joseph Tracy, are so valuable, that we reprint it with pleasure. The influence which the Colony is acquiring over the African tribes, is a clear evidence of the general integrity and benevolence of its government towards them, and proves how mighty an instrumentality it may (and if duly encouraged must) become for their civilization. The enemies of the Society may misinterpret its conduct, and cast reproach upon its character, but a few such treaties will place Liberia, in the judgment of the country, above all successful assault.

FROM LIBERIA.

Treaty of Amity and Alliance, entered into this 22d day of February, A. D. 1843, between Joseph J. Roberts, Governor of the Commonwealth of Liberia, and Yando, Head King of the Golah country, and others, Kings and Headmen in the same country.

WHEREAS it is of great importance to the welfare and interests of the citizens of the Commonwealth of Liberia, and the natives of the country represented by their kings and headmen in this treaty, that there should be a mutual good understanding, and that the relations between them be friendly, tending thereby to establish peace among the several communities of the Golahs, and between them and the surrounding tribes—

It is therefore agreed, this 22d day of February, 1843, by and between the parties above named, that all matters of dispute, of whatsoever nature, between the Liberians and the Golahs, shall be referred to the Governor of the Commonwealth for adjustment; and that all matters between the natives, that cannot be settled amicably by the King and his headmen, shall also be referred to the Governor, and all disputes arising between any of the Golah kings or headmen and other tribes, that cannot be peaceably settled by and between them, shall also be referred to the Governor, who shall summon the party adverse to the Golahs to meet the other party before him, and settle the matter in difference; and should the adverse party not appear or admit the arbitration of the Governor, then the Governor shall give aid to the party so referring to him. And it is understood that the path shall be open for trade and travel both ways, that the natives of the interior shall not be let or hindered from carrying their trade through the Golah country to the Colony, and the citizens of the Colony shall not be molested in their peaceable journeying through the same country.

The second party to this instrument agree forever to banish the slave-trade from their country. The penalty for selling slaves shall be the same fixed by the laws of the colony; the person offending having the right of trial by jury, &c.

The second party to this instrument also agree to banish forever the trial or test by sassy-wood, or any other poisonous matters; the penalty for this offence being the same fixed by the laws of the colony for murder and manslaughter, as the case may be.

The above matters being agreed and well understood between the parties, and the disposition for peace and peaceable and friendly relations being mutual, the undersigned have this day set their several hands in witness thereof.

In presence of
S. CHASE,
J. LAWRENCE DAY,
B. R. WILSON.

J. J. ROBERTS,
YANDO KING, his x mark.
BUAH BUAH, his x mark.
BALLA SADA, his x mark.

On this treaty it is to be remarked—

1. That King Yando's town is on or near the St. Paul's river, about 80 or 100 miles from Monrovia, and therefore nearly or quite half way to the Niger, as laid down both by Arrowsmith and McQueen. The Golah country has on the west, between it and the colony, the Boporo tribes, and on the east, the Mandingoes, whose settlements extend beyond the Niger. Whether this treaty will open the first safe "path" for commerce to the upper waters of that long mysterious river, depends on the character and views of the Mandingoes, which are yet to be learned, but which, it is to be hoped, are favorable.

2. A similar treaty had been made in 1840 with Balla Sada, who is the principal military chief of the Golahs, and Gogomina of Boporo. In January, Balla Sada in-

formed the Governor that Gogomina had taken and killed six of his boys, and requested permission to make war upon him. The Governor required him to wait till the matter could be investigated. He also sent word to Gogomina that there must be a "palaver," and justice must be done; in consequence of which Gogomina gave up the boys, who were still alive, and war was prevented. Baka Sada had taken an active part in procuring this visit of the Governor to the Golah country.

3. The treaty shows that the influence of the colony on the surrounding tribes is beneficial. By it the Golahs put themselves under the control of the colony; and, especially, have restrained themselves from resorting to bloodshed at their own discretion. Their only motive for consenting to this partial surrender of their independence is, their own conviction that the extension of this restraint over them and the neighboring tribes is for their good. However the colony may fall short of being what it should be, it has established among its neighbors, who have watched it for twenty years, such a reputation for superior intelligence, equity, and good government, that they think their condition improved by placing themselves thus under its control.

4. The trial by drinking a decoction of sassy-wood and other poisons is one of the worst of the religious rites of that barbarous region. It is imposed, at the pleasure of the chiefs, on those accused of crime, with the pretence that it will not injure the innocent; but is managed so as to kill all whom the chiefs wish to destroy. This, as well as the slave trade, the Golahs have bound themselves to relinquish.

5. Treaties of the same general character had previously been made with about thirty kings, whose subjects have been variously estimated, in all, at thirty, fifty, or sixty thousand. The number of the Golahs is unknown, but may be six or eight thousand. Some of these treaties are nearly twenty years old; so that the natives have had time to test the working of them, and to determine understandingly whether they operate for the good or harm of those who make them.

6. When the treaty was made, the Rev. Mr. Chase, Methodist Missionary, made arrangements to open a school at Yando's town. For this some of the Golahs had long been solicitous. Thus letters and christianity are making their way into the heart of Africa. The missions here are neither so strong in number, nor in pecuniary resources as that of the Sandwich Islands; but they are gradually advancing towards a similar result. The Moravians commenced missionary operations on this coast nearly a century ago. With their characteristic perseverance, they made many attempts—fourteen attempts, according to one author; sixteen, as others assert—but every attempt failed. No mission, on that whole coast, not protected by a colony, has ever been able to preserve its own existence. The only attempt of the kind which has not failed, is that commenced within a few months by the Missionaries of the American Board, at the Gaboon river, more than a thousand miles down the coast from Cape Palmas.

7. The colony has exerted this good influence while in its infancy; while feebly sustained by the people of this, its parent country, and therefore abounding in defects which a more liberal support would enable it to remove. With a more liberal support, it would exert a wider and still better influence.

COLONIZATION OFFICE, BOSTON, JUNE 21, 1843.

TRIBUTES TO THE MEMORY OF EARLY MARTYRS

IN THE CAUSE OF AFRICAN COLONIZATION.

THE devoted Mills was the first who died in this cause of a suffering continent. The first expedition with emigrants sailed from New York early in 1820, and was accompanied by the Rev. Samuel Bacon and John P. Bankson, Esq., both eminent for zeal in the missionary cause, and adorned with the best virtues of a cultivated christianity. They died in Africa in May, 1820. We are happy to copy the following tribute, from a discourse preached in St. James' church, Philadelphia, by the Rev. Wm. Augustus Muhlenburg, on receiving tidings of their decease. May the spirit of Mills, of Bacon, of Bankson, animate the hearts of all the friends of Liberia!

"Let no one detract from the reputation of these men, by saying that they entered on a visionary scheme. We cannot now discuss the merits of the colonization system.

Wise and able men have pronounced it worthy of a fair experiment. But, suppose it was a visionary scheme; if they thought otherwise, if after serious deliberation they believed it practicable, why should that lessen our opinion of their virtues? Motives determine the character. With the purest motives, as we have seen, of good will to their fellow men, love for their country and zeal for the salvation of the heathen, they left our shores—they yielded up their souls unto death. Let no malicious mildew thus blast the verdure of their memory. Let no envious whisper rob them of their sacred and life-bought reputation. Like the apostles Barnabas and Paul, they were men who hazarded their lives for the name of our Lord Jesus Christ.

"Friends of the deceased, weep not. They have entered into their rest, and, we trust, their works do follow them. Although it was a strange country whence their spirits took their flight, away from all the comforts of home, they enjoyed the presence of a friend who never leaves nor forsakes us; they were in the bosom of a father who loveth his own unto the end. Mourn not that they were counted worthy to suffer in so great a cause. Future generations shall rise up and call them blessed. The graves of the missionaries shall be sacred. The poor savage, as he strays over their slumbering dust, shall drop a tear to their memory. Children of Ethiopia, gather wild flowers from your mountains, and plant them around their graves. Bring roses and lilies to breathe their fragrance in the air that wafts over the white men, for the white men would have taught you to love Him, who is *the rose of Sharon and the lily of the valley*. Sing—not a requiem to their souls; they are at rest with God—but after every returning spring, assemble around their graves, and sing to the God of missionaries.

"Advocates of colonization, every great work has its attendant difficulties. The magnitude of your enterprise must have led you to anticipate those of a proportionable extent. Whether your views will be best accomplished by continuing the colony on the present site, or by removing it to a more salubrious part of the coast, or by adopting entirely different measures, will require much deliberation. Never, however, lose sight of the grand object, by whatever means it may be effected. As you love the land of your fathers, as you would please the universal Parent, rest not until it is in the power of every master to loose the fetters of his slaves.

"Friends of missions, more than any other men, we have need to study the science of Providence. It is a book containing many dark passages, but perhaps none darker than that which we have just been reading. That of the very small number who glow with the missionary spirit, some should be prematurely removed; and that of those who are thus removed, the most zealous, the most devoted, the most fitted for the work, should be the first to fall, is more than we can fathom. We must follow on in the dark, 'be still, and know that he is God.' By attending closely to the future operations of Providence in the missionary field, perhaps we may discover the design even of this obscure dispensation. Undoubtedly, a part of that design is to make us feel our absolute dependence on the sovereignty of Jehovah. By overturning our best founded schemes, and blasting our fairest hopes, he severely teaches us to look constantly to him. He is a jealous God; and when we give the least of his glory to another, he points to our error with the finger of his judgments.

"Finally, let the zeal of our departed brethren stimulate us in the same holy cause. In their decision of character, as missionaries, we have had an exhibition of the sublime nature of Christian faith. Believing that *they who turn many to righteousness shall shine as the stars forever and ever*, they fixed their eyes on the fulfilment of the promise, and left, without one 'longing look behind,' their home, their country, and all the attachments of kindred and friends. They did not shrink from a view of the probable difficulties before them. They beheld all with the calmness of faith. They knew that their expedition would be attended with obstacles, which could not be anticipated nor provided against—they knew they were going to the strong hold of satan, where they would be enveloped in a moral night of ten-fold darkness—they knew that every prejudice of the corrupt heart, and all the spite of the powers of darkness, would be set in operation against them—they knew that the climate of the coast was unfavorable to health—but they could say with St. Paul, and one of them did say, as they were about to embark, *none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.*

"This is the missionary spirit. Blessed be God, it is increasing among christians. But how little is it proportioned to the mighty revolutions which it must accomplish, to the wants it must supply, or to what should be our concern for the millions of heathen. Brethren, is there an eternal world?—Is there a heaven?—Is there a hell?—Have the heathen souls capable of enjoying the one, and in danger of the other? We

act as if we doubted. 'We say, that to love our neighbors as ourselves, and do unto all men as we would they should do unto us, is the consentaneous voice of the law and the gospel, the apostles and prophets: we say well; but do we do as we say, and practice as we believe? Do we love in word and tongue only, or in deed and truth? Answer, ye desolate shores of Africa—declare, ye bloody fields of Indostan—tell, ye western wilds—bear your testimony, ye vast Pagan empires—be witnesses, ye numerous isles of the Western and Pacific ocean. Alas! we dare not abide the issue of the appeal. We have not done unto them as we would, were circumstances changed, that they should do unto us. The richest fruit of our philanthropy has been a cold, ineffectual piety. We have said, be ye free; be ye civilized; be ye converted—*notwithstanding we give them nothing.* We have had no fellowship with the Savior in his agony and bloody sweat, in his prayers and tears for the salvation of mankind. Provided we may live in peace and comfort, do a little good at home, accumulate fortunes, leave estates to our children, have the name of good christians, and *creep* into heaven at last, we are satisfied to leave our Master to propagate his own gospel in the world.*

"Brethren, this slumber must now be broken. Our lethargy must end. The heathen are demanding the gospel. On us hangs the fulfilment of the promises. The time is come. The church is on her march to victory. We dare stand still no longer. The decrees of eternity must be fulfilled. *The name of the Lord must be great among the Gentiles. Zion must arise and put on her beautiful garments. The knowledge of the Lord must cover the earth as the waters cover the sea.*"

* Horne on missions.

SOUND DOCTRINE IN GEORGIA.

The *South Carolinian*, published at Columbia S. C., highly commends a discourse, recently preached before the Episcopal Convention of Georgia, by the Right Rev. Stephen Elliott, D. D. Bishop of the Diocese of that State. The text is from the Song of Solomon, "*Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.*"

"It will be a happy day for the church," says the author, in his reply to the request of the Convention; and, we may ask, for the country generally, "when her clergy and laity shall plant themselves firmly upon the four principles of this sermon: *That wealth can be lawfully and innocently gotten only by labor; That in the choice of rulers, virtue and wisdom are to be preferred to party; That education is not the mere acquisition of knowledge, but includes moral and religious training; That the religion of Christ is not the fruit of excitement, but of Scriptural instruction, united with prayer and watchfulness.* Such principles would, in these days," he continues, "make her members what the Scripture says all christians ought to be, 'a peculiar people.'"

The editor of the *Carolinian* speaks of the heartfelt gratification with which he has perused this truly eloquent and appropriate discourse. After giving a description (perhaps a little exaggerated) of the vast resources of Georgia, her fertile soil, free institutions, light taxes, numerous churches, colleges, schools, &c., the Right Rev. Bishop asks:

"What, then, my hearers, is the meaning of the solemn legislative enactment, of the grave executive proclamation, under which we are summoned this day to fasting, humiliation and prayer? How are we to understand the confession, that a State possessing all this *material* of wealth—rejoicing in the freest and least oppressive government the world has ever known—covered all over with schools and colleges and churches, must put herself in sackcloth, for bankruptcy, for disorder, for crime. Is it possible, that all this fair proportion was but a seeming show, that nature was deceitful, that her liberty was but a name, her education but a pretence, her religion but a mockery? Could all these elements of happiness be combined and fail to produce plenty, virtue and peace? Let me show you, my hearers, that, though Georgia did possess all these rich advantages, and did exercise them in full sincerity of purpose, 'the little foxes have spoiled the vines,' apparently slight deviations from the Word of God and the arrangement of his Providence have marred all the benefits which He has indissolubly linked with knowledge and with truth.

"The curse which God inflicted upon Adam in the garden of Eden, 'In the sweat of

thy face shalt thou eat bread, till thou return unto the ground,' is the rule by which alone the natural gifts of any country shall be developed. God has written it in his sacred word, and no effort of man shall ever reverse it. Every attempt which he has made to secure wealth unto himself by any other means, has ended in disappointment and misery. 'He that gathered by labor shall increase,' is one of the proverbs of the wise King of Israel, and not more true than its converse, which is enunciated over and over again under different forms of expression in the same book of proverbs and in the writings of the apostles. 'An inheritance may be gotten hastily at the beginning, but the end thereof shall not be blessed.' 'Wealth gotten by vanity shall be diminished.' 'He that hasteth to be rich, hath an evil eye and considereth not that poverty shall come upon him.' 'He that maketh haste to be rich shall not be innocent,' § or, as the apostle reads it, 'falls into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.' The graduation of these texts, as I have arranged them, is very striking. *Wealth gotten by labor shall be increased*; that is a positive dictum, without any modifications or contingencies, resting upon a philosophy laid deep in the structure of human nature, independently of the Divine inspiration of the volume in which it is embodied. On the other hand, *wealth gotten hastily, shall not be blessed*; nay, it shall be diminished: nay, it shall destroy innocence, it shall give an evil eye, it shall lead to many foolish and hurtful lusts that shall drown men in destruction and perdition. Is not this the fox, my brethren, that has spoiled the vine, the vine of rich promise, which a merciful God had made to send out her boughs from the mountains to the ocean? Is not this *making haste to be rich*, the cause why a State unparalleled in its resources, lies paralyzed and poverty stricken? Why an educated and virtuous people have been suddenly shorn of their innocence, and plunged in foolish and hurtful lusts destructive of character and of happiness? The Bible has traced it all out for us. Fortunes rapidly amassed, but the end of them is not blessed; wealth gotten by vanity, that is by speculation, by usury, by fictitious credit, but diminished as suddenly by contraction of the currency, or by a disregard of what the borrower deemed an illegal contract, or by endorsements which must be reciprocated by him, who leaps into fortune through their use; a desire after rapid accumulation, leaning to fraud, and that fraud to forgery, and forgery to robbery, or murder, or arson, and so ending in destruction here, and perdition hereafter. Oh, the depth of the wisdom of the word of God! Man thinks that the Bible is only useful for the soul, and spurns its precepts of worldly wisdom, when, all the while, it is the very richest store-house of practical maxims for his daily use. We shall employ this day well, my hearers, if we determine to make the Bible, henceforward, the regulator of our worldly affairs; and the State will soon again teem with prosperity and with plenty, if she will only practice upon the truth—a truth which nothing can reverse, *for it is the curse, and the curse cannot be blotted out by any man*—"HE THAT GATHERETH BY LABOR, SHALL INCREASE." Nothing else is wanting but patient, laborious industry, to make her once again a garden-spot, to cover her hills with the finest wheat, and make her vallies shout for joy, to clothe her pastures with flocks, and make all her paths drop fatness."

It is of vital consequence, to every southern State, that the colored class, which are more emphatically the laboring class, should enjoy the benefit of that moral and religious training, which is to be derived only from an intimate acquaintance with the word of God. We apprehend that society will find it wise to place the Bible in the hands of its entire population, and to throw such guards around the domestic relations of all, that every family may grow up together under its blessed influence, their dwellings ever enlightened and cheered by its pure and sanctifying truth. We rejoice to observe that christians in Georgia are giving much attention and effort to the religious instruction of the slave population. They are yet destined to be the teachers of Africa.

BRIGHTENING PROSPECTS IN MISSOURI.

We are gratified to observe an earnest and impressive address of the president of the Missouri Colonization Society, N. RANNEY, Esq., to the citizens of that great State, urging their co-operation in the effort, to secure the portion of territory, as yet unpurchased, on the African coast, be-

tween Cape Mount and Cape Palmas. He alludes with emphasis, and with too much justice, to the disposition among professed philanthropists in Great Britain, to unite with ultra-abolitionists in this country in thwarting the benevolent design of African colonization, although our own apprehension is less than his, of any purpose on the part of the British Government to disturb the rights or oppose the interests of Liberia. The following passage of the address, deserves universal attention :

“Nearly a million of dollars have been expended by our people already on this colony. It is now a republic, with wholesome laws; schools, churches, courts, and with all the blessings of social order which tend to bless and exalt mankind in every age and in every country.

“It is indispensable to the prosperity of this colony, that undisputed possession be had of the territory along the coast, from Cape Mount to Cape Palmas, three hundred miles. To secure this, and to make a road to the camwood region, in order to extend the trade to the interior natives, will require about thirty thousand dollars. New-York and Connecticut have already pledged fifteen thousand. In addition to this sum, emigration money will be wanted. There are two thousand* emancipated slaves now waiting the means to emigrate, some of whom return to slavery, unless they go to Liberia this year; those ready to go, chiefly belong to South Carolina, Virginia, Kentucky, Tennessee, and Mississippi. A simultaneous move is to be made by the friends of colonization this year to memorialize Congress on the magnitude of American interests there, both as respects commerce and the suppression of the slave-trade. In relation to the latter, the cause of humanity demands that the Government should do all in its power, not repugnant to the Constitution, to sustain and protect the colony, and the sooner action is had, the better. As a mere question of missionary enterprise for the evangelization of the world, the colonizing and christianizing of Africa are the first in importance, and should elicit the friendly aid and fervent prayers of every christian denomination in the United States.”

*This statement which we first saw in some northern paper, is somewhat exaggerated.

MISREPRESENTATION.

The Cincinnati Chronicle has the following :

“**MANUMISSION.**—A writer from England says: ‘The letter of Mr. McDonogh, of New Orleans, is the most deeply interesting communication I ever read. If his common sense and expedient plan could be carried out generally by slave-holders in the southern States, the dreadful curse of slavery would be removed in the most efficient and wise manner possible. This letter ought to be universally read throughout the United States, as well as in the Spanish, Portuguese and French colonies.’”

The worthy editor of the Chronicle, also, seems as much taken with the McDonogh plan, as he is with the idea of occupying Oregon. This plan, it will be recollected, takes life out of the slaves, by extra work, only two hours before, and two hours after the usual periods of labor, every day! then drives them out of the country, and fills the master’s pocket with money enough to purchase twice as many able-bodied slaves, to be taken through the same mill!!

Most “wise,” most “expedient,” most sublime philanthropy! In New Orleans, we learn from one who has lately returned from a visit there, that Mr. McDonogh is regarded as an eccentric, a close-fisted man, a hard master, and certainly the very opposite of a philanthropist; and, we are told, he has again stocked his plantation.

The political and colonization presses have rather odd notions of philanthropy.—
Cin. Philanthropist.

Strange that a christian editor should indulge in such misrepresentations as the above. No candid man can read Mr. McDonogh's account of his own experiment, and doubt his philanthropy; no such man could see the effect which this training to care and effort and resolution has produced in the character of his people, and question it. Their extra labor was voluntary, nor is there the slightest evidence that a single one of them was injured by it. On the contrary, his watchful concern for their health and success was intense, and he gave them liberally at their departure. We suggest to those in New Orleans and elsewhere, who will allow him no credit, that they will deserve well of their country and humanity, if they, individually, can accomplish in their whole lives, half the good he has effected by his late great and useful experiment. Mr. McDonogh is not wont to tell the world all his plans and movements, nor to be checked or disturbed in his enterprises, by adverse opinion. He will go forward in his comprehensive scheme of good to the colored race.

TEXAS.

The Rev. Mr. Burke, of the Presbyterian church, represents, in a letter to the general assembly of that church, the need for educated ministers in Texas, as very great. The population of the Republic, is estimated at 100,000 souls. The educated ministers now there, are about twenty. There is no fear of Mexican invasion. Immigration is considerable. Ministers might now be settled in many places; Government has given land for the support of two colleges, &c. The morals of the country are said to be improving. The Louisville (Ky.) Journal gives the following, as leading incentives to emancipation in Texas:

“It is thought to be necessary to prevent emigration from the Republic, that something should be done in order to encourage persons to indentify their fortunes with those of the State. In devising expedients to secure her present population, and to induce emigration from other countries to Texas, it was suggested that both these desiderata would be obtained if the present system of slavery was abolished. As far as we are enlightened as to the means to be employed for the abrogation of slavery, they are as follows: It is presumed, on good authority, that if Texas does agree to abolish slavery, a loan of five millions of dollars can be negotiated in Great Britain, redeemable in lands belonging to the republic. The number of slaves in Texas is 25,000, and the money raised by loan would enable the government to pay their owners \$200, for each slave. This compensation, it is believed, would fully satisfy the holders of slaves; and, as the white population is four times as great, the same inconvenience would not result as in the slave States of this Union, where the same disparity in favor of the whites does not exist. It is supposed that the liberated blacks could be employed in the tillage of the earth with more profit to both races, and that the objections which now restrain emigration to the country would be removed.

“This project is not one of moral, but of financial abolition. It is, in every sense of the word, a mere pocket calculation. The present slave-holders own immense tracts of land, and the compensation they would receive for their slaves would enable them to purchase a great deal more, all which, in the event of the emigration expected as a consequence of emancipation, would come into market, and glut the purses of the proprietor.”

MOVEMENTS OF ABOLITIONISTS,

IN ECCLESIASTICAL BODIES.

THE following is from the Lutheran Standard. The remedy for such evils must be sought in more united efforts for Liberia, and the more

sober and conciliatory counsels and measures of the friends of colonization and the colored race in two hemispheres.

SECESSION FROM THE METHODIST CHURCH.

"We learn from the Pittsburg Christian Advocate, that a convention was held at Utica, New York, on the 31st of May last, composed of seceding Methodists, ministers and laymen. Its object was to organize a new church, to be called the 'Wesleyan Methodist church.' The grounds of secession and the necessity of the movement are represented to be the existence of sin in the Methodist Episcopal church—chiefly slavery and episcopacy. It is said there were one hundred and seventy delegates present. Six thousand members were reported as ready to enter into the organization, and it was believed some four thousand more might have been reported. A number of speeches were made at the convention, committees appointed, who reported on sundry subjects, a number of persons were ordained to the ministry, and a discipline was agreed upon. There were six conferences laid out, containing about one hundred fields of labor, forty of which are to be supplied. They have a paper devoted to the interests of the secession, entitled the 'True Wesleyan,' edited by Rev. O. Scott, and published in Boston, Mass. They adopted some good resolutions in favor of the better education of the ministry, the promotion of missions, the circulation of books, the establishment of a juvenile paper, &c., &c. The movement is represented as a great one and likely to lead to important results."

The New York Observer contains the following statement in regard to a proposed movement in the Presbyterian church, (New School.)

REV. JOHN RANKIN'S PROPOSITION.

"The proposal to organize a new Presbyterian body on anti-slavery principles, appears to meet with encouragement. Many clergymen in this vicinity, connected with the Triennial Assembly, have expressed ardent hopes that it may be embraced by those who sympathize with Mr. Rankin. The Philadelphia Christian Observer says, 'It is not our purpose to oppose the movement. Possibly the peace of the church may require the withdrawal of those who hold the principles and views of Mr. Rankin, and if so, and if they separate themselves from the church, we have nothing to say of them, but to express our good wishes.' So far as we have the means of judging, this is the sentiment of judicious men generally in this part of the country.

"At the recent anniversary of the Ohio Anti-Slavery Society, as we learn from the Oberlin Evangelist, 'a meeting of Presbyterian ministers and members was held, to devise means to banish slavery from the church. It resulted in calling a general convention of A. S. Presbyterians, Old and New School, at Ripley, Ohio, (time not specified).'

"It will be recollected that the proposition is to organize a church that shall exclude 'all slave-holders and all who commune with them;' so that the new body will be out of the pale of fellowship with either of the existing Presbyterian communions."

The Protestant and Herald, (Old School,) Louisville, Ky., uses the following language tending this proposal:

AN ABOLITION PRESBYTERIAN CHURCH PROPOSED.

"There have been several hints thrown out in some of our exchange papers of late, about a new movement which was soon to be made, chiefly amongst the New School, on the subject of slavery. The whole scheme has been lately developed by a letter published in the Philanthropist, from the Rev. John Rankin, of Ohio, in which he calls upon all abolitionists, in all parts of the Presbyterian church, to come out and form a new church to be called the 'American Presbyterian Church,' to hold the present Confession of Faith with an additional clause excluding all slave-holders from communion. Abolition is to be the real bond of union. We presume the design of the whole movement is, not to form a new church, but to drive the New School Assembly to take abolition ground. As the letter states, 'a large body is one prominent object with the New Assembly,' and the Abolitionists think if they threaten them with secession, as they are more numerous than the slave-holders in that body, they will drive them to their position. Our opinion is that they reason correctly and have taken the best method of securing their object. Time however will develop the matter."

METHODIST MISSION IN LIBERIA.

DEATH OF REV. SQUIRE CHASE.

We observe with sorrow and regret, the sudden death at Syracuse, New York, of the Rev. Squire Chase, late of the Liberia mission under the care of the Methodist Episcopal Church. Mr. Chase was formerly an effective agent of the American Colonization Society, and his attachment to its interests has been constant. Of his arduous efforts for the Kingdom of Christ in Africa, we have observed frequent notices in the publications of the Methodist Missionary Society, and by the following statement from his own pen, a few days before his decease, he being dead yet speaketh :

LETTER FROM REV. S. CHASE.

“Messrs. Editors,—In the brief communication which I made through the Christian Advocate and Journal, soon after my arrival in the United States, I expressed my intention of giving some account, as soon as practicable, of the state and prospects of the Liberia mission at the time I left there, as well as make some mention of my homeward passage. Circumstances have been such that I have deferred attempting this until the present time, and now I shall have to write very briefly respecting the items just named.

“As to the state and prospects of the Liberia mission, I can say, with gratitude to the God of missions, that during the whole time of my recent labors in that interesting and promising field, I have found much to encourage the vigorous and untiring prosecution of the great enterprise of aiding in the evangelization of that portion of the heathen world. Among the various subsidiary indications of this, may be reckoned the evidently increasing zeal of the entire Mission Conference, in the advancement of the cause of God, not only among the colonial settlements, but among the native population. With some of the preachers this feeling of interest in behalf of the natives is so great, that notwithstanding the necessities of the colonial settlements, and the importance of preparing these to operate as auxiliaries in the work, they seem impatient of any delay, and overlooking the wants of others, would rush at once into the interior of the country, without regard to the needful occupancy of the intermediate territory. And it was owing to this burning zeal for the salvation of the heathen, that brother B. R. Wilson, the preacher now in charge of the Millsburg, Heddington and Robertsville circuit, proposed to be one of any number (in fact) to raise \$250 for the support of a young man to be sent into the interior. This was done at a missionary meeting held at Monrovia only a few days before my embarkation for the United States, and brother W., with others, * who seconded the proposition on the spot, will hold themselves responsible for that amount, to be appropriated as named above. But where shall we find the men for the work? And where several more, who will be needed to follow up and extend the work, so as to fill even a few of the many doors already opened for the admission of preachers and teachers, among the different native tribes? But leaving these interrogatories to find their proper response in the hearts of professed heralds of the Lord Jesus Christ, it may be remarked that the existing peaceful relations between the colonial government and the neighboring tribes, as well as the generally peaceful condition of the native tribes among themselves, at the time I left Liberia, should be considered as favorable indications of Providence to encourage the church in renewed efforts in behalf of the Liberia Mission. And, indeed, without increased exertion, much that has been achieved by my worthy and self-sacrificing predecessors in this good work must either suffer loss, or what is worse, be like a whitened harvest, doomed to perish for want of sufficient and seasonable aid to gather it at the proper time. Need I refer again to the wants of our conference seminary, and the several subordinate colonial and native schools? These are of vast importance to the continued and complete success of the mission; they have done much good, but they are all in the incipient stage of their operations, and must fail of their full effect, unless our seminary can have another Principal possessing qualifications and energy like those of the late Rev.

*“As it will be found, in my account with the mission, I paid \$20, which were pledged on this proposition, and were intended as a *gratitude* offering for the remarkable preservation of the life of my infant son *Wesley Dempster*, of whose recovery from a long and dangerous illness I had just heard. I will therefore esteem it a *special favor* to have the above named twenty dollars constitute my dear boy a *life member* of the Parent Missionary Society.

J. A. Burton, so that thoroughly qualified teachers can be furnished by educating colonists and natives on the spot, and thus avoid both the hazard and the expense of furnishing teachers and preachers too, to some extent at least, from the United States, by their bringing persons already acclimated into the work. As above intimated, this plan of operation has been to some extent, progressing for several years, but it needs a renewed and increasing impulse of benevolent effort to make it permanently efficient, and ultimately self-productive. Such, then, are the present condition and prospects of the Liberia Mission—peacefully and harmoniously advancing according to its age and facilities of improvement; and ready to amplify to any extent, *provided* the friends of missions do not become ‘weary in well-doing.’

“Since writing most of the above letter, I have received two from Liberia, but as my sheet is nearly full, I shall forward the substance of what they contain respecting the state and prospects of the mission to brother Pitman, for insertion in the ‘Missionary Notice.’ If I say aught of my voyage homeward I must reserve it for a future time.

“Yours in Gospel bonds,
“S. CHASE.

“P. S. Please allow me to correct an error stated in the last minutes of the Liberia Mission Annual Conference. The number of *local* preachers is made the same as the *effective* itinerant, (19,) which is *a dozen too many* at least. I have with me no correct *data* of the number, but I think there are not more than four or five local preachers in the mission.
S. C

CHAOS OF OPINIONS.

Mrs. Child has retired from the editorial department of the Anti Slavery Standard. She is a lady of talent, and much independence, but of some peculiarities, and seems to have been surrounded in her editorial duties, by a chaos of conflicting views and notions, which rendered her situation any thing but agreeable. Mrs. Child may doubtless employ herself more for her own comfort and the public good, in another sphere. She observes :

“Two years ago, I took charge of the Standard, with a declaration that I would ‘work according to my conscience and ability, promising nothing but diligence and fidelity; refusing the shadow of a fetter on my free expression of opinion, from any man, or body of men; and equally careful to respect the freedom of others.’

“I have kept my word. In departing forever from the editorship, I have a peaceful consciousness of undeviating rectitude of intention. I have, doubtless, made mistakes; but none of them have originated in personal or partisan feeling. If I have seemed proud and lofty in my undeviating course, it was because I felt the *necessity* of relying upon myself, and never looking outward for stimulus or guidance. Many complained, because I calmly stated my reasons for believing that a distinct political party would do immeasurable injury to the anti-slavery cause; while others were impatient because I spoke of the ‘liberty party’ with so much smoothness and courtesy; assuring me that it was ‘absolutely necessary to show up its intrigues, duplicity and meanness.’ Several complained that I stood so carefully aloof from ‘new organization;’ while others urged, that I was doing incalculable mischief to the cause, by not attacking ‘new organization;’ and declared that I made the true-hearted blush, for the time-serving character of the Standard. Some complained that the slave-holder was treated too harshly; others, that my reproofs of sin were ‘mere child’s play.’ Quakers wrote, not altogether ‘in the *quiet*,’ calling me to account

for 'harsh and wholesale abuse of the Society of Friends;' while others declared that the Standard was 'a sectarian Quaker paper.' Divers correspondents have blamed me for not attacking church and clergy; while others have mourned over the disrespectful manner in which *their* ministers or *their* denominations, have been treated. Whigs have written angrily about articles on Henry Clay and Daniel Webster; while democrats have complained of my unwillingness to see any good in their party, or their candidates. Some were aggrieved by what they deemed extravagant panegyric of Dr. Channing; while others complained of the coldness with which he was mentioned. Some were troubled because they could not find out what were my theological opinions; while others thought my religious bias was shown too plainly. Local plans and individual theories, altogether discordant with each other, demanded prominence in the columns of the Standard, and deemed their treatment unfair, because their claims were not allowed." * * * * *

"To those friends who have urged me to remain at a post, which, from the beginning has been most irksome to me, I return cordial thanks for their kind and encouraging words. To all their arguments, I briefly answer, that the freedom of my own spirit make it absolutely necessary for me to retire. I am too distinctly and decidedly an individual, to edit the organ of any association. And so I bid you all an affectionate farewell."

A GOOD EXAMPLE.

"Mr. Pinney acknowledges the receipt of five dollars from Mrs. L. H. Sigourney, "to aid in purchasing books for the Library of the High School at Factory Island." This estimable lady, not content with even this evidence of liberal benevolence, which if imitated proportionably in other quarters, would give us an overflowing treasury; adds in her letter: "I will also give one hundred copies of my Boys' and Girls' Reading Book, to that and the other schools in Liberia." Proud, indeed, must we be of the double contribution of intellect and money from such a source to the educational wants of our colony. The moral influence both there and here of such donations cannot fail to be powerfully felt. Will not our clerical brethren throughout this State, and indeed the United States, if they have not celebrated the Fourth of July after this fashion, let their voices be heard in the churches, to rouse their people to similar exhibitions of benevolence."—*Col. Herald.*

SUGAR CANE IN LIBERIA.

Under date of the 25th of April, Dr. Day, the Colonial physician, writes:

"The Governor is making sugar at the farm. He has Mr. Moore employed, who learned considerable, from working with Mr. Jencks last year. The new power (horse power) would not work—and the delay occasioned by the two changes, suffered the cane to become too old, and it does not yield as much sugar as it would have done two or three months ago. They are now making about a barrel and a half a day. The change made the last year in cultivating, has been a great saving. Mr. Moore told me he did not think the cane they are now grinding, had had one day's work to the acre.

"We want only to substitute the large cane for the small, and have a steam engine, and we can soon supply the colony with good sugar. And a good steam power might have other gearing, and in the rains be used for sawing lumber, making shingles, and some other most profitable branches of labor."

PROPHECY.

WE trust the expectations of our hopeful friends of the Journal of Commerce will be realized. Alluding to this age of warring opinions, political and theological, they say :

“It seems to us that the position of the people is favorable to success, and that they are likely to be the victors in the war;—but *that* will, under God, depend upon their own devotion to their principles. It is impossible to foresee, however, what may be the issue of such a war of opinions; what may be the middle or the end of it, and what may be the means resorted to. Blood may flow; but we hope nothing but ink will stain the field. At any rate, those of us who are on the earth a hundred years from this day, will find its condition most wonderfully changed, for the better or the worse, and we expect it will be for the better. We expect that by 1943 the Bible will be the book of all families and in all schools; that free trade will superintend all business; peace, all national intercourse; and that the supremacy of the people in civil and ecclesiastical matters, will be every where admitted. Those of us who are not in the world at that happy period, we hope will be in one still better.”

We hope to live to see a steam-ship running from Norfolk, Charleston, or New Orleans, to Liberia.

 THE SLAVE TRADE.

It is unfortunately too true, that British capital is largely invested in slave-dealing transactions. The names of some parties have been brought forward before the Parliament Committee in such a conspicuous manner, that it would be absurd to shut our eyes to the fact, that men of large commercial influence, one of whom is even in Parliament, are engaged in a traffic which disgraces humanity. The way in which their villany is conducted, is, to ship cargoes of British manufactures fit for slave-dealing, but fit for nothing else, in vessels capable of being transformed into slave-ships at a few hours' notice. These vessels clear out from Liverpool for the coast of Africa, with no papers on board calculated to raise suspicion; a convenient gale of wind wafts them, in fortunate distress, to Cadiz; there they repair, and become, by *merest chance*, acquainted with some honorable merchants that have been waiting to send their despatches to the African coast! These despatches relate, of course, to *some other vessel*, and *some other* adventure. If these vessels are captured on their way to the coast, nothing is found to expose their true character, except these slave-trading despatches, with instructions for a different ship; if they reach their destination without capture, they there find instructions for *themselves*, conveyed by some other vessel in the like circuitous manner.—*New York Observer*.

 POETRY OF A FEMALE SLAVE.

The authoress of the subjoined poetry was a slave of Mr. John Wheatly, of Boston. She was kidnapped when only eight years old, and transported to America in 1771. She obtained such a knowledge of the English language within 16 months from the time of her arrival, as to be able to speak and read it, to the astonishment of those who heard her. She learned to write, and acquired some knowledge of the Latin language. Her poetical works, of which the following is a specimen, were published with the permission of her master, in 1773.

 FROM THOUGHTS ON IMAGINATION.

“Now here, now there, the roving *fancy* flies,
 ’Till some loved object strikes her wandering eyes,
 Whose silken fetters all the senses bind,
 And soft captivity involves the mind.
Imagination! who can sing thy force,
 Or who describe the swiftness of thy course?”

Soaring through air to find the bright abode,
Th' empyreal palace of the thundering God,
We on thy pinions can surpass the wind,
And leave the rolling universe behind:
From star to star the mental optics rove,
Measure the skies, and range the realms above;
There in one view we grasp the mighty whole,
Or with new worlds amaze th' unbounded soul."

FROM A HYMN TO THE MORNING.

"Aurora, hail! and all the thousand dyes,
That deck thy progress through the vaulted skies!
The morn awakes, and wide extends her rays;
On every leaf the gentle zephyr plays.
Harmonious lays the feathered race resume,
Dart the bright eye, and shake the painted plume."

FROM A HYMN TO THE EVENING.

"Filled with the praise of Him who gives the light,
And draws the sable curtains of the night,
Let placid slumber soothe each weary mind,
At morn to wake more heavenly and refined;
So shall the labors of the day begin,
More pure and guarded from the snares of sin."

These specimens are taken from a work published in London, in 1786. A certificate of the authenticity of the poems, from which they are taken, is signed by a number of distinguished gentlemen, among whom were Thomas Hutchinson, Governor, Andrew Oliver, Lieutenant Governor, Rev. Charles Chauncy, D. D., Rev. Mather Byles, D. D., Rev. Andrew Elliot, D. D., Rev. John Moorhead, Hon. Thomas Hubbard, Hon. John Ewing, John Hancock, Esq., and Mr. John Wheatly, her master.
Christian Reflector.

COLONIZATION MEETING.

A meeting of the Colonization Society of the city of Wheeling, was held on Monday evening last at the Methodist Episcopal Church.

David Agnew, Esq., President of the Society, presided.

The meeting was addressed by F. Knight, Esq., agent of the American Colonization Society, upon the present character and condition of the colony, and its wants and prospects, bringing forward a plan for purchasing the territory on the coast of Africa between Cape Mount and Cape Palmas.

J. E. Wharton, Esq., followed, and after a few remarks on the effect upon the whole population of Africa, upon the slave-trade, and slavery in this country, of securing the territory named, and the prosperity of the colony of Liberia, offered the following resolution, which was unanimously adopted:

Resolved, That we consider it of vital importance in a civil, religious and commercial point of view, for the American Colonization Society to purchase immediately, all the balance of the territory on the western coast of Africa, between Cape Mount and Cape Palmas—and to aid the society in so doing we pledge ourselves to use our best exertions to raise \$300 for that purpose between this and the 1st January next.

D. AGNEW, *President.*

WM. F. PETERSON, *Secretary.*

THE SLAVE TRADE.—Capt. Cook, of brig Robert, at New-York, from the coast of Africa, reports that the slave factories on the island of Galinas, having been rebuilt, are doing as large a business as ever, according to the account given by a Spanish slaver to Capt. Cook.

There were several slavers on the coast, one or two of which had full cargoes and were preparing to sail for Cuba.

GOVERNOR ROBERTS and the Rev. Hilary Teage, are both colored men who emigrated many years ago, and at an early age, to Liberia.

“THE AFRICAN COLONY.—We have read, with interest, the message of Gov. Roberts, of Liberia, to the Legislature of that colony. It is of *American length*, and is really distinguished by its ability as a composition, as well as by its sound views on various questions of a political and social character—particularly as to the importance of promoting education and temperance, and encouraging agricultural industry.”

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“As another indication of the genius and cultivation of the emigrated negro, we may remark that we read a few days ago, a beautiful poetical sketch, from the pen of Hilary Teage, a black man, and now the editor of the *Liberia Herald*.”—*Lynchburg Virginian*.

LATEST FROM ST. DOMINGO.—The brig Maria, Capt. Stetson, arrived yesterday at this port from Port au Prince, which place she left on the 1st inst. We learn by letters received by her, that the Island was perfectly quiet, and the public affairs harmoniously conducted by the Provisionary Government. No election of President had yet taken place; the convention of delegates for that purpose was to assemble in Port au Prince this month. Some progress was being made in rebuilding the city, which was nearly consumed by the disastrous fire of last year.

The market was well supplied with American provisions. Flour very abundant; about 3,000 bbls. on hand, and no demand. Considerable of it must perish before it can be consumed. No definite quotation can be given.—*U. S. Gazette, July 13.*

(EXAMPLE FOR COLONIZATIONISTS.)

MUNIFICENT DONATION.—A messenger recently entered the rooms of the General Assembly's Board of Foreign Missions, in New York, and counted out *ten one thousand dollar bank notes*, saying it was for the mission to China, and no questions were to be asked as to the donors.

THE HORRORS OF WAR.—An English Surgeon writing upon his own experience and observation, says: “In the hospitals of Wilna, there were left more than 17,000 dead and dying, frozen and freezing. The bodies of the former were taken up to stop the cavities in the windows, floors, and walls; and in one corridor of the Great Conv ent above 1,500 were piled transversely like pigs of lead or iron.”

An entire residence of iron, has been constructed in England, for an African King, and a London journal states that the application of iron to home architecture, is daily becoming more general.

The Methodist Episcopal Church has in its connexion, in the United States, 128,410 communicants of African blood.

NEW YORK COLONIZATION SOCIETY.—Rev. Chauncey Eddy, for many years a general agent of the American Board of Foreign Missions, has been elected Corresponding Secretary, in place of the Rev. N. S. Dodge resigned, of the New York State Colonization Society, and has accepted the appointment, and entered upon the duties of the office.

We are gratified to announce the appointment by unanimous vote of the Executive Committee of the American Colonization Society, of Dr. J. W. Lugenbeel of Georgetown in this District, as colonial physician and surgeon for Liberia, in the place of Dr. J. Lawrence Day, who is about to retire, after having ably fulfilled the duties of that office.

CONTRIBUTIONS to, and receipts by, the American Colonization Society, from the 20th of June to the 25th of July, 1843.

VERMONT.

Hinesburg, Collected by Mrs. Wheelock - - - - 10 00

NEW YORK.

Sacket's Harbor, Collection 4th July in the Presbyterian church, per Rev. J. R. Boyd, - - - - 29 00
 Albany, Collection in the 1st Presbyterian church, Rev. Dr. J. N. Campbell, pastor, \$30, donation of Peter Boyd, Esq., \$10, - 40 00
 Troy, Ladies in 2d Presbyterian church to constitute Rev. Charles Wadsworth a life member, - - - - 30 00
 Lansingburg, To constitute Rev. E. D. Maltbee a life member - 25 00
 Seneca Falls, Collection in the Reformed Dutch church of Tyre, Rev. Wm. Gray, pastor, - - - - 5 00 129 00

NEW JERSEY.

Trenton, John Cooper, Esq., to constitute the Hon. Joseph Randolph of New Brunswick, a life member, - - - - 30 00

DELAWARE.

Wilmington, Hon. Willard Hall, John W. Price, Esq., each \$5, John Canby, Thomas Janvier, Miss Susan Monroe, each \$2, Messrs. Alfred, Dupont & Brothers, \$10, Hon. John M. Clayton, \$20, W. B. Janvier, T. Challenger, Edward Bringham, George Jones, J. W. Sparks, Chandler Johns, Chief Justice Booth, Rev. M. Spottswood, J. Aikin, Miss Morris, Mrs. Sims, Miss Mary Latimore, Dr. Bush, Rev. Mr. Winkoop, Miller Dunott, James E. Tatum, Miss E. B. Course, each \$1, (per Rev. J. S. Collins,) - - - - 68 00

DISTRICT OF COLUMBIA.

Alexandria, Collection in 2d Presbyterian church, \$6 69, 1st Presbyterian church, \$100, - - - - 106 69
 Washington, 2d Presbyterian church, 4th of July collection, \$7, John Underwood, \$10, John P. Ingle, \$10, collection in 1st Presbyterian church, \$25 27, collection in 4th Presbyterian church, \$12 07, - 64 34
 Georgetown, Collection in Bridge st. church \$10 15, collection in Methodist Protestant church, \$5 25, - - - - 15 40 186 43

VIRGINIA.

State Colonization Society, per B. Brand, Esq., treasurer, - - 70 00
 Petersburg, Collection in Prot. Epis. church, per Rev. N. H. Cobbs, rector, - - - - 30 00
 Morgantown, Collection in the Presbyterian church, per Rev. James Davis, - - - - 5 00
 Grub Hill, Collection in the Presbyterian church, per Rev. P. F. Berkeley, - - - - 12 00

<i>Fredericksburg</i> , Female Aux. Colonization Society, per Charlotte E. Lomax, sec'y and treasurer,	-	-	-	-	90 75
<i>Warrenton</i> , E. M., per F. Knight,	-	-	-	-	5 00
Received by F. Knight, agent. <i>Leesburg</i> , By Ladies, balance to constitute the Rev. George Adie, a L. M., \$12, collection taken in the Episcopal church, \$15, Wm. H. Gray, Esq., John Gray, Dr. Claggett, each \$5, Dr. Magill, \$2, W. A. Powell, Mrs. Gassaway, ea. \$1,					46 00
<i>Aldie</i> , L. F. Berkeley, Esq.,	-	-	-	-	5 00
<i>Upperville</i> , Rev. Mr. Phelps, \$5, C. Carr, Esq., \$2.	-	-	-	-	7 00
<i>Charlestown</i> , Collections in Zion's church, St. Andrew's parish, per Rev. Alexander Jones, rector,	-	-	-	-	7 00
<i>Shepherdstown</i> , Collection in Trinity church, per Rev. C. W. Andrews, \$5 70, Rev. C. W. Andrews, \$4 30, Mrs. Eleanor Shepherd, \$5,	-	-	-	-	15 00
					292 75

NORTH CAROLINA.

<i>Wilmington</i> , Collection in the Baptist church, per Rev. A. J. Battle, pastor,	-	-	-	-	3 00
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SOUTH CAROLINA.

<i>Lewisville</i> , <i>Chester Dist.</i> , Wm. Moffatt,	-	-	-	-	27 00
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KENTUCKY.

<i>Lexington</i> , Collection in Rev. N. H. Hall's church, (1st Presbyterian)					7 67
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OHIO.

<i>Woodville</i> , Collection in the German church, per the Rev. G. Cronewitt,	-	-	-	-	6 00
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INDIANA.

<i>Indianapolis</i> , State Aux. Colonization Society, per G. H. Dunn, collection in Prot. Epis. church, 2d July, \$10, Samuel Merrill, Isaac Blackford, each \$1,	-	-	-	-	12 00
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Total Contributions,	-	-	-	-	\$771 85
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FOR REPOSITORY.

NEW YORK.— <i>Hinesboro'</i> , Mr. Daniel Goodyear, \$2. <i>Fishkill Landing</i> , Mrs. J. C. Caldwell, for 6 months, \$1,	-	-	-	-	3 00
OHIO.— <i>Walnut Hills</i> , S. D. Kemper, to July, '44, \$2. <i>Mount Gilead</i> , Ebenezer Brown, \$3,	-	-	-	-	5 00
VIRGINIA.— <i>Spout Spring</i> , John A. Shearer, \$1. <i>Staunton</i> , Rev. W. W. Frazier, for col. pamphlets, \$1,	-	-	-	-	2 00
KENTUCKY.— <i>Lebanon</i> , N. Ray,	-	-	-	-	2 00
DISTRICT OF COLUMBIA.— <i>Washington</i> , Charles King,	-	-	-	-	1 50
MASSACHUSETTS.—Captain George Barker collected from various individuals to whom he gave receipts, in <i>Boston</i> , \$40 50, <i>Brighton</i> , \$7 50, <i>Brookline</i> , \$3, <i>Holliston</i> , \$4, <i>Millbury</i> , \$2, <i>Worcester</i> , \$26, <i>Leicester</i> , \$3, <i>Brimfield</i> , \$2, <i>Monson</i> , \$9 50, <i>Springfield</i> , \$39 50,	-	-	-	-	137 00
Total Repository,	-	-	-	-	150 50
Contributions,	-	-	-	-	771 85
Received from the trade with the colony,	-	-	-	-	918 23
Total,	-	-	-	-	\$1,840 58

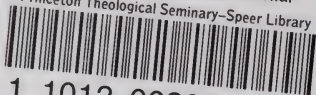


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